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SATURDAY, APRIL 21, 1866.

WEEKLY REVIEW.

—There is little in the intelligence of the week calling for comment from us. The commercial intelligence is rather alarming. Cotton has fallen nearly 25 per cent in value in Liverpool, and some millions sterling invested by our Bombay merchants are trembling in the balance. We seem not to have reached the lowest deep of our disasters. Shares seem to be contending which shall first reach the abyss of absolute nothingness. It is to be hoped that a larger area may be devoted to the cultivation of grain, and in this way the means of support for the masses be more cheaply furnished. As for the enormous rents now paid for houses in Bombay, equal in many instances to three-eighths of the income, we fear that the only remedy will be found in a humbler style of living. There are hundreds of young men in Bombay living in a style greatly superior to what would content them in London, requiring bungalows here where rooms would suffice them there.

—The meeting at which it was resolved to establish a United High School, seems to have been too successful, if we may judge from an article in the *Powla*. Certain parties have in the fervor of the moment forgotten themselves and made concessions which they are now exhorted to withdraw. We hear with much satisfaction that measures are on foot for the prompt establishment of primary schools, about which we may have more to say next week.

Mr. Murdoch's Classified Catalogue of Tamil Printed Books, contrasts very strikingly with the Catalogue of the Vernacular publications of this Presidency, lately noticed by us. It constitutes a volume of nearly 400 pp. 12mo. There is an introduction of 100 pp. affording information regarding the language, literature, aids to study, deficiencies, typography, duty of Government, comparison with Bengali, with notices of Tamil authors. The works enumerated in the Catalogue are carefully classified; out of a total of 1,755, more than two-thirds, 1,218, come under the head of religion. Of these the Protestant publications number 587; Hindoo, 508; Romish, 87; Mahomedan, 36. Under Literature, 152. Philology and Education, 176. There are notices of most of the works with brief extracts.

Here is a quotation from a work by Pattirakiriyar:

"Oh when will the time come that I shall know the secret mover of the machinery within me, and obtain the reward of my penance? Oh when will the time come that I shall study the mystery of the letter A which stands the first of all letters and comprehend its meaning?"

We know not what was in the mind of the Poet. There is One, however, who is called the Alpha and Omega, by whom alone we may come to the knowledge of the true God.

A very popular work, it appears, is Vakkuvatam. In it the wives of Vishnu and Shiva rake up stories against each other's husbands. Thus:

Lukshami. Thy Shiva carried earth in a basket as a laborer; he was flogged and ate the cakes which a woman of the oilmonger caste gave him.

Parvati. Thy Parumal carried rocks, stole buttermilk and butter and ate them, dancing about.

Lukshami. Thy Shiva was beaten with a bow which Arjoon held in his hand, and his eyes rolled through fear.

Parvati. Thy Parumal was taken by the shepherdesses, tied to a mortar and beaten.

Narcotics.—The gentleman who has catalogued the Vegetable productions of Bombay, gives a hint (in his second edition of the Catalogue) to writers of nonsense, whereby they may defend themselves from unpalatable criticism. A statue was erected to the ass, at Nauplia, because by browsing on the vine it had taught men to prune that valued plant. If a critic finds fault with any thing you write, add more nonsense to the original and then tell the above apologue. The *Bombay Guardian* disapproved of something in the first edition of the Catalogue just named, for the reason that it seemed calculated to encourage men in habits most baneful to themselves and to society. The compiler of the Catalogue comforts himself (in the second edition) by making an application of the above story to the *Bombay Guardian*. The comparison seems to fail in two particulars; the ass benefited the vine without intending it; we desired to benefit the author of the Catalogue and signally failed, as the subjoined extract from the article *Narcotics* in the new exhibition will conclusively show:

"It is intemperance which is injury, folly and sin, and not the using of narcotics; and perhaps there is such a thing as intemperance even in drinking water. So far indeed as exclusive addiction to water may prove injurious to mind or body, it is sinful in those who can afford to indulge in stronger drinks. Is not the slushy, sodden body of the water drunkard indeed saturated with combustible elements enough to set the Thames on fire, oxygen and hydrogen in the combination of water? Is not the degeneracy of the Spaniards, Italians, Hindoos and Portuguese due to their water drinking? And on the other hand, would the Reformation have come to England but with beer? Would the Turks from a wandering people have became a fixed nation and so long withstood the force of Christendom but for tobacco? And are not the Scotch the most evangelical because the most drunken people in the world?"

From this it appears that the true Gospel is the Gospel of beer and brandy. Multiply drinking shops throughout India, that the Hindoos may rise to the dignity of Englishmen. Forbid the use of tobacco for by it the most energetic races become fixed. Set a mark upon the brow of those sinners who content themselves with water only. How astonished the Italians, Spaniards and Portuguese will be to learn that they and their fathers were total abstainers. Great is Bacchus, far greater than the ancients imagine when they erected temples in his honor.

People less learned than our author may not be aware that the English were a nation of beer-drinkers in the days of Wycliffe and in those of Tindal. But having once learned the fact they are in possession of a solution of one of the most interesting questions of history. In fact the entire subject of modern civilization is disposed of by this sublime stroke. But what will become of the supremacy of England if other nations should take to beer-drinking? Can we afford to reveal to the exoteric world this profound secret of our greatness?

From another work that happens to be lying on our table, written we fear by a water drunkard, one of those sinners with slushy sodden bodies that have the presumption to linger in this goodly world, we venture to make an extract. Our readers will of course be on their guard against the poison of the detestable sentiments:—

"If any ill-looking *nauseous* medicine were precribed for the sick, whose properties were so powerful and so opposite that it could affect the brain, the circulation, the speech, the walk, how reluctantly would it be administered. But this sparkling mischief, this serect deceit [the writer is discoursing of strong drink, the want of which has left the Italians so weak] comes with its potency, and is welcomed by the eager lip and commended by the foolish tongue. It enters to steal its way to the brain, and fire it—to glide to the blood, and taint it—to writhe amid the network of the nerves and tear them. It saps the springs of health and life. Nor does its work end with the outer frame. This traitor to man's weal attacks mysteriously the citadel of the soul, sears the conscience, and paralyzes or perverts the will. It is more subtle than the poisoner's dose, more cruel than the murderer's knife. It gives a a keener edge to every vice, and a wider range to every folly. Before its power, talent and virtue, chastity and truth are overthrown; and by its triumphs earth is desolated and hell peopled."

The last number of *Christian Work* contains an article on "Street Preaching" written evidently by one who has not only had a good deal of experience in this departmen- of Christian activity, but has very conscientiously and carefully pondered much about the best way of prosecuting it. As many of our readers are engaged more or less in the work of open-air preaching, it may be well to notice some of the hints he gives, bearing in mind that his remarks have special reference to home-missionary work.

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And first he finds fault with many street-preachers for neglecting to prepare. They go to the preaching-place without any previous study, intending to say whatever may occur to them at the time. The reviewer decidedly objects to this, and would have not only reflection but written preparation; notes that show a real handling of the subject, though in a familiar, simple, illustrated manner. We agree with him that there is a decided advantage in careful preparation. As servants of the Lord, preachers should feel that their business is to commend themselves to their Master by a hearty endeavour to make their work *in all particulars* what He would have it to be, though possibly He may be the only one to appreciate what they do. In this country, the missionary sometimes addresses audiences of uneducated Natives, with very little power to discriminate between good and bad in preaching; in some cases he is hampered by his imperfect aquaintance with the language, and falls into a stereotyped form of discourse; those whom he addresses are ignorant to a great extent of the scriptures, and a thousand allusions that would be understood in England are lost here; above all, he is threatened with interruptions, and cannot pause to introduce a new thought for fear of having the word taken out of his mouth by some rude stentorian speaker. Thus, the foreign missionary occupies in some respects a peculiar position. Nevertheless, it will be well for him to be constantly studying how to improve his discourses, so that he can best secure the attention of his shifting auditory, and best improve the brief season allotted for his discourse. We have often made special preparation, and found ourselves driven into a discourse entirely different from the proposed one. As we have said, the slight acquaintance of the people with the Scriptures, greatly limits the preacher's range, and compels him to be very rudimentary in his addresses.

The reviewer is confident that it is not well for a preacher to go forth singly. 'Never should there be a single man. Two may do. Three is better; but my model number is four.' He would have three speak and the fourth conduct the singing. They should unite in prayer before they go forth. There can be no question regarding this, though there may be regarding the brief prayer just before preaching. On this point, there is room for a difference of opinion. There is no evidence that our Lord and his apostles were accustomed to engage in prayer in the presence of those they were about to address in the open air.

We agree with the writer that no person can well speak above 20 or 30 minutes with the energy required for street preaching. He considers 20 minutes the preferable time; and this is one reason why he would have three speakers.

We further agree with him that every discourse for the streets should contain a statement of the Gospel of Christ, set forth in a plain, forcible and loving way.

"The two extremes against which we have to guard are these:—First, that of a lengthened logical argumentation or statement, such as is sometimes heard in Scottish pulpits. Second, that of jets or bursts of truth, loosely attached to each other, or almost wholly unconnected. The former will not do for the streets, because you cannot reckon upon permanent auditors, and even if you could, they are not of a class either to appreciate or be benefited by ponderous ratiocinations. The latter will not do, though less objectionable than the preceding, because the majesty of truth is thereby injured, and the man of humblest attainments looks for connectedness.

"I have already alluded to the style, when saying that a street discourse should be plain and forcible. All long, learned, difficult, pedantic words should be avoided. Good, round, direct Saxon is the best kind of language to employ. Illustrations and anecdotes ought to be freely used. First and best are Scripture narratives, on the one hand; on the other, incidents from the home, the street, the shop, the manufactory, of which we have been eye and ear-witnesses, or in which we have been actors."

For purposes of illustration facts are far better than mere suppositions. On the subject of manner the following remarks occur:

"Every man has a manner of his own, and cannot very far depart from it. Still there are here some suggestions to be given, and some errors to be warned against. Rarely have I co-operated with any whose tones were too low and manner too timid. Once, however, I accompanied several friends to a particular post. One of these was a young man, who hardly looked into the face of his hearers, and spoke in an unimpressive undecided way. This, every one sees, will never do. Unless you can look freely round, scanning the faces of those who encompass you, and unless you have a word which you are prepared to declare in a firm, energetic way, I should be disposed to say that you have no vocation to this kind of Christian effort. Far more to be warned against, however, is the ranting, declamatory style in which so many street-preachers indulge. Again and again have I mingled with the hearers at street-corners, and come away with my soul humbled, chafed, and vexed within me. Matter and manner have both been such as to make me feel that this was no right forth-setting of the Gospel. Of substantial doctrine there was little; of plain, kindly statement, little too. Of denunciation a superabundance; and of loose, frothy, unconnected, rash speaking, oh, how much! The manner, too, was faulty. Loud, harsh tones when the most solemn, the most exalted themes were being handled. We cannot well have street-preaching without some amount of voice. It is indeed one condition of it. But to hear sacred names, sacred subjects, and momentous verities shouted out at the pitch of some strong coarse voice without any softness, any apparent solemnity, this is deplorable."

We will close with a remark or two of our own. The foreign missionary, addressing a street audience in this country, is in danger of having the spirit in which he speaks misunderstood. Much that he says in the simple expression of his convictions regarding their state and need, will be set down to the pride of race. They will fancy that he is addressing them from some conscious position of superiority and will ascribe to pride what he innocently supposes must bear the stamp of genuine love. The grand principle of adaptation as set forth in the royal law, Do unto others as ye would have them do to you, requires the preacher to put himself in the place of his hearer, that he may know how the latter will be affected by what he says; and will lead him to modify his preaching so that as far as possible it may seem to be what it really is, the expression of a real interest for those whom he addresses. It is very hard for the Hindoos to separate the ideas of religion and merit; and the preacher will find it necessary to speak of his demeritoriousness more than he would in speaking to a company of Englishmen. At the same time when he speaks of himself as a sinner, he is likely to be misunderstood again; for sin, with the Hindoos generally, means certain gross forms of sin, such as cheating and adultery, and they may easily carry away the impression that you mean to acknowledge yourself guilty of these things. All this shows how much the street preacher in India needs to be diligent in preparation, not only studying the word of God but the minds of those whom he addresses, that, guided by the Spirit, he may know how to present the truth in the way best fitted to impress them.

FUTURE PUNISHMENT.—A contemporary gives an outline of a sermon preached last month at Whitehall Chapel by the Rev. Charles Kingsley:

"People now would persist in asking whether—in an age which hated torture, which reformed criminals, and rightly or wrongly, hesitated about inflicting capital punishment—Scripture endorsed the middle age notions of future punishment; whether the outer darkness, undying worm, and the Gehenna of fire might not apply to the sure punishment of sin in this life; whether heaven might be taken as a happy condition of goodness, beneficence and purity and hell one of hatred, malice, and impurity. If people believed the middle age notions of religion—the notions of an age when criminals were racked, heretics burned alive, and every Mussulman slain by the Crusaders consigned to eternal fire—fearful times were at hand for religion. What then, were men to do? The text told them of something unchangeable amid all changes and shakings, not of an unchangeable theory of cosmogony or ethics or dogma, but of an unchangeable kingdom, the King being Christ, who knew how to govern His kingdom better than we did, who Himself changed opinions, who shook the earth and the heavens, and who was only burning up the chaff and the stubble of men's opinions when not built upon the sure foundations of Scriptural truth. If the Reformation was but a change back to apostolic times, surely the present changes might indicate a further approach to those times."

There is a periodical called the *Truthseeker*, conducted by a Clergyman of the Church of England, the January number of which notices with great severity a tract in which the future sufferings of the wicked are spoken of as fearful, certain and everlasting. The *Truthseeker* says:—

"The writer of this tract simply speaks for the popular theology—the still accredited orthodoxy of the hour, against which, let us frankly state, we intend to wage uncompromising war. Its God is not our God, and its Heaven is not our own. The God described in this and other orthodox tracts is only an almighty fiend, and the Heaven it pictures is only the gathering-place of selfish and callous egotists."

Let us take due note of the issue proclaimed in the above extracts. They who believe that the Bible teaches that sinners are to go away from the judgment seat into everlasting punishment, are charged with entertaining the notions of religion that prevailed in the dark ages; with having utterly erroneous conceptions of the Bible and of God; with not merely being ignorant of the true God but worshipping an almighty fiend instead of God; in fact they are exhibited to us as monsters in human shape, and, unless we take great care, they will bring back the torture of criminals, the burning of heretics, the slaughter of Mahomedans. This is a serious charge. There are some, even now, who will find it difficult to believe that Chrysostom and Augustine and all the fathers, Wycliffe and Luther, Knox and Latimer and all the Reformers, that Bunyan, and Baxter and Flavel, Whitfield and Wesley and Edwards, Chalmers and Hall and Simeon, Scott and Henry and Barnes, in fact ninety-nine in a hundred of all who for three centuries have been striving for the salvation of souls in connection with Protestant churches, have been worshipping not the true God in Christ, but an almighty fiend. If there be an unpardonable sin it is, we are told, this sin of believing that Christ taught the future punishment of the wicked; and the entire work of the Reformation has, horrible to relate, been wrought by men who held one of the most fatal heresies that it is possible for the depraved imagination of men to suggest.

It is true (our new teachers tells us) that Christ used language that seems to teach the future and irrevocable punishment of the wicked. For instance he says:—

"Fear not them that kill the body and after that have no more that they can do; but fear Him who after He hath killed the body, hath power to cast both soul and body into hell: yea, I say unto you, fear Him."

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"These shall go away into everlasting life; and these shall go away into everlasting punishment."

"It is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched, where the worm dieth not and the fire is not quenched."

"They that are in their graves shall come forth, they that have done good, unto the resurrection of life, and they that have done evil unto the resurrection of damnation."

And it is true that the Apostles use similar language, and tell us that those who obey not the Gospel of God shall be banished with everlasting destruction from the glory of His presence; and at the close of the Scriptures, we see those whose names are not found in the book of life, not only excluded from the the New Jerusalem, but cast into the lake of fire.

But the answer to all this is that we know God to be merciful and tender-hearted; therefore it stands to reason that the doctrine of a hell is a horrible doctrine not for a moment to be credited; and it cannot be that when Christ and the apostles seem to teach it, they really teach it.

We ask permission to use this argument for a moment:

The doctrine of a hell is a horrible and God-dishonoring doctrine; no good man ever taught it; Luther and Baxter and Edwards and Whitfield and Taylor and Scott and James and all our great evangelical preachers and authors seemed to hold it, but it is inconceivable that they really did teach it. Not even is it to be supposed that the *Bombay Guardian* ever ventured to defend the doctrine. These all, when they seemed to advocate it, did it for the most part by using the very expressions which Christ and his Apostles used when they seemed to favor it; and as it is manifest that Christ and Paul and John did not mean to teach this horrible doctrine so it is also clear that these modern disciples taught it not. In fact, we ascertain by this argument that the doctrine was never professed by any one, and that it never will be professed by any one. Men may say what they like about the wicked rising to shame and everlasting contempt, going into everlasting punishment, suffering the vengeance of eternal fire, being cast into a lake of fire and all that; we know that this language does not express what it seems to, and is quite compatible with a belief in the salvation of all.

By this *reductio ad absurdum*, we think we have shown what this argument is worth. We have certainly a right to complain that the same language which when used by the inspired writers is held to signify nothing more than the effects of sin in this life, is, when used by modern preachers and writers regarded as the expression of the most diabolical sentiments, anti-Christian and nefarious in the last degree. The language used by Tacitus in speaking of the early Christians, is substantially used by the gentlemen whom we have quoted, in speaking of those who believe that the wicked shall go away into everlasting punishment.

BIBLIOLATRY.—A letter signed M. N. R. will be found in our correspondence columns, animadverting upon a stanza in which the Bible is called the sinner's 'passport to the happy land.' Our correspondent finds something very objectionable in this and similar expressions, which he denounces as 'bibliolatry'; and he considers bibliolatry and mariolatry equally 'to be abhorred of all faithful people.'.

With respect to the expression singled out for censure, it is accompanied by a reference to 1 Cor. xv. 55-57 where we read, "Thanks be unto God which giveth us the victory through our Lord Jesus Christ;" a text that is sufficient of itself to show there was nothing wrong *intended* by the expression 'the Bible a passport to heaven.' We suppose the writer to have had in his mind something corresponding to what Bunyan represented by the roll that was put into the hand of the Pilgrim, which was to be his pass on reaching the goodly city, the loss of which in the arbour made him so wretched, the recovery of which made him so happy; not simply the word of God, but that word appropriated by faith.

Whatever may be the particular thing denounced by those who speak about 'bibliolatry,' we fear that the expression is likely to breed mischief. Simple-minded people (and Christ bids us take great heed how we offend such) will be apt to infer from it that there is such a thing as undue reverence for the word of God. Mariolatry is the worship of Mary; bibliolatry is the worship of the Bible; but does any body worship the Bible? It is said that a portion of the Karens before they had heard the Gospel preached, had got hold of a copy of the New Testament, enshrined it in one of their temples, and made it an object of worship. This is not what is meant by those who talk about bibliolatry; and it is not very easy to perceive what is meant. A letter signed *Adrian* appeared in the *Times of India* the other day, treating of this very subject, and from that it would appear that 'bibliolatry' consists in trying to find out for ourselves what the Bible means; and that the remedy is to consult the vicar of the parish. *Adrian* concludes his letter thus: "But your true Calvinist considers the gulf of infidelity is less to be avoided than the bugbear Popery." So the Romanists say, but we have always regarded it as a calumny. It is rather ominous that they who write against 'bibliolatry' have an apologetic word for Popery.

Is there an *excessive* regard for the word of God? What say the scriptures themselves? What says the 119th Psalm, for instance? In 176 consecutive verses the inspired writer lauds in every conceivable way the word. 'Oh how love I thy law? I trust in thy word.' He gives it the same honor that he gives to God. God is his portion, so is the word; God is his helper, so is the word; God is his salvation, so is the word; God is his hope, so is the word. By the word of God, we are told, the heavens were made; all things created; all things upheld; the world deluged; the world preserved unto the fire of the last day. The word is that by which a sinner is regenerated: 'born again of incorruptible seed, by the word of God, which liveth and abideth for ever.' Look at Romans x. 'The righteousness which is of faith' bids us say not, Who shall ascend into heaven to bring Christ down, but says to us,' The word is with thee, in thy mouth and in thy heart.' In the parable of the vine Christ teaches that He abides in us when His words abide in us. It is the word of life. It is to judge us in the last day. In fact all the attributes of God are ascribed to it. It is the sword of the Spirit. It is not indeed to be distinguished from God himself. We honor God as we honor it; or disparage Him as we disparage it. In the following passage the apostle begins with describing the word of God and presently finds himself describing God: "For the word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight; but all things are naked and opened unto the eyes of Him with whom we have to do" This epistle to the Hebrews is full of quotations from the Old Testament, made even from the Septuagint translation, and the most important doctrines are built sometimes upon a single word. And on the *whole* we conclude that if we are called 'bibliolaters', we are in good company.

NOTES FROM AN INTERLEAVED BIBLE.—Matt. XII. 2. Really 'not lawful.' The rule was not absolute, however. The laws forbidding hypocrisy, guile, envy and malice, are absolute, and these the Pharisees were transgressing. What liberties men take with these while exhibiting a ridiculous scrupulousness in respect to some rules not absolute. True faith finds none of the commandments of God grievous, whether they are positive or moral; but it distinguishes between them.

6. 'One greater.' In blaming the disciples they much more reproached Christ who allowed this thing; and consequently were sinning not against the Sabbath but against the Lord of the temple.

7. Compare with IX. 13, where the same quotation is made, and see the different application made of it. 'I will have mercy' here requires the Pharisees to abstain from their harsh judgments on the disciples. These last were guiltless; God did not find fault with them in this matter, though they had transgressed the letter of the law; God looks at the heart; He saw in their act no violation of the great law of love and therefore imputed no transgression to them. If Christians have a conscience void of offence towards God and man, it makes little difference what the world says about them.

8. 'Lord of the Sabbath.' It may well be called the Lord's day. We may keep it as he kept it. If he had encouraged secular work or amusement we should have heard of it. The Pharisees' only charge was that he wrought works of mercy on that day.

10. 'Is it lawful.' In Luke XIV. 3, it is He that puts the question. When they asked Him he referred the matter to them. He does this virtually here in what He asks them about the sheep.

14. 'Held a council.' We can imagine the speeches. 'This man who, it must be allowed, has some wonderful gifts, places himself in direct antagonism to us, in many most important particulars. If he is allowed to preach and proselytise, the result will be that all reverence for the Sabbath will disappear from the minds of the people. And what will become of our influence? The people will laugh to scorn our claim to be their religious teachers. All the restraints of religion and morality will be done away when the people have once taken up the idea that we are incompetent to teach them. It is then a question not simply of our own comfort and reputation, but of the sacred interests of religion. As the Jews are the chosen people of God, so we are the divinely appointed teachers; has God left His sheep without shepherds? If this man were of God he would of course hasten to recognize

us, and would blame the people for not giving heed to our words, instead of holding us up to public contempt.' One thing was left out of their calculations: Christ was the Truth embodied; all that had the love of the truth were drawn to Him; others, whether of the clergy or laity, found Him their antagonist and fitly so.

15. The life even of Jesus not preserved without his own prudence and vigilance.

19. 'Not strive nor cry.' Nothing ostentatious, rash, violent, oppressive in his proceedings.

23. 'Is not this the Son of David?' They were so little accustomed to judge for themselves in religious matters, had so little confidence in their knowledge of the Scriptures, that they instinctively put their surmise in the form of a question, looking for the answer to those who should know best.

38. Christ must have had the feelings of the people with him, in his exposure of the evil heart of the Pharisees, and this reproof must have come with great force upon the latter. But they were not bowed into submission. The demand for a sign was just a token of their persistent defiance. The implication was that his miracles were not decisive; they might not proceed from divine power; they were not the sort of evidence that was required in the case; is was a great mistake in the thoughtless multitude to imagine that they constituted the evidence demanded; and it was great presumption in Christ to rest his claims to the confidence of the Jews, upon any such dubious and imperfect proof. If he was really possessed of the divine power why should he not exert it in a way that every body could appreciate, and make it impossible for any one to doubt? Well, what will you have? Tell us something that Christ should do.—Why, something in yonder heavens. Let him put out the sun and make it night. And then let four moons appear in different parts of the sky. If He were to do it, this is what you would say about it to-morrow: By the help of the prince of the power of the air, he made those fireballs to appear in the sky. And what right has he to put out God's light which is set in the heavens to give light to the day? He is working against God.—The imperfection is not in His miracles, but in your own dogged and determined unbelief. Every candid mind can see that He works the works of God; works that reveal not only the power, but the goodness, the wisdom, the holiness of God. Wisdom is justified of her children.

42. 'A greater than Solomon.' See verses 7, 9 and 29. Greater than Solomon, the Sabbath, the temple, the god of this world.

34. 'Generation of vipers.' Reference to Gen. III. 13, 'the seed of the serpent.'

28 & 29. The kingdom of God comes when the kingdom of the usurper is overthrown. To pray 'Thy kingdom come' is to acknowledge that another is the god of this world. Christ bound him and began to spoil his goods; and when He went away He left the key in the hands of His people; but they seem quickly to have lost it; and Satan is left at liberty as much now as ever. But the power to tread him down shall be given again. The people of the saints of the Most High shall take the kingdom.

THE PRESENT AGE.

(A Lecture delivered to the Soldiers at Colaba, 1862.)

Before we can estimate aright the character and condition of the present age it is necessary that we take a retrospective glance at the ages which have gone before; at those good old times of which our fathers have spoken, and which they looked back upon with delight, and with fond regret that their children would never see their like again. Things past are too much like distant landscapes which have their roughness and their very ruggedness made beautiful by the shades of evening and the softening light of a setting sun. So old age looks back with delight upon the joys of its youth, and forgets its past trials and the every day vexations of life, which in the *present*, stand forward in all their reality.

No doubt our fathers had their times of social enjoyment, and so had our forefathers in the ages before them, when the feudal Lords, in their spacious halls, in rough state, with rushes on their floors instead of carpets, feasted their retainers amid rude revelry, until each went reeling home.

But look at their castles; and those ancient monuments tell us the history of their time and give us a clear perception into the condition of the inhabitants at large; when buildings with moat and drawbridge, battlement, embrasures and the tower were necessary to the safety of the inmates.

Shall we in this age envy those feudal times, their rough joys, amid the din of arms, and constant fears of war even at their very doors?

Yet, of all the countries of Europe, England is distinguished in this, that owing to her having enjoyed more peace, her large towns are with rare exceptions without either walls or gates; so that it is vain to look to the continent, where almost every city is fortified, for more peaceful times than our forefathers have had at home.

In later times there has been more freedom from internal strife, but there has also been an absence of nearly all those articles which are now regarded by us as necessaries of life. It is not needful to trace history back to any distant period in the vain search for a "Golden age;" for if we descend to particulars we shall find that until the end of the last century the world had stood still, or nearly so, in the discovery of all those inventions which have done so much to remove from man the curse of toil, or if science hit upon discoveries it remained for this age to perfect them. In the oldest book extant, the book of Job, we learn that the hand loom existed in his day, for he laments that his "days are swifter than a weaver's shuttle." And from this ancient patriarch's time until this century, the hand loom remained with scarcely any improvement; and in this country of antiquities remains so still.

In the manufacture and preparation of flax, the painted ruins of Egypt teach us that as much was known in the days of Moses and the Pharaohs as was known at the end of the 18th century.

Try nearly every branch of industry, and it will appear that for thousands of years no great progress had been made towards the removal of the curse of labour from man.

Let us now consider the change which in this respect has taken place, and which gives such a remarkable character to the present age. In agriculture, the draining plough now supersedes in a great degree the labourer's spade, whilst the steam plough does the labour of horses. The thrashing machine has removed the drudgery of the flail. The reaping, mowing and hay making machines are all lending their powerful aid to lighten the farmer's toil. All these were unknown or unused last century.

The steam engine, man's greatest discovery, was perfected by slow degrees. The whole of last century was spent in experiments for its improvement. Captain Savery began by using steam to pump water A. D. 1698, and from this commencement continual trials were made until Watts took out a patent in 1778; when it was so far perfected as to be made to act with a rotary motion, and thus became useful for driving machinery. A little before this time Hargreave had begun to experiment upon the spinning of cotton, for until 1767 all spinning was done by hand, and by a single thread at a time, as in all previous ages; but in that year Hargreave made a spinning jenny with eight spindles, and in 1771 Arkwright built the first spinning mill, to be driven by water power. We have, therefore, in less than a century from this time, the first successful attempt ever made to change the mode of spinning handed down from the remotest ages, and it is only since about 1830 that the self acting spinning mule has been introduced, whereby children are able to perform the labour of men, the engine doing all that is really labourious in the work. As spinning machinery improved and increased in quality, it became needful to try experiments upon the loom to facilitate the working up of the yarn, and in 1807 the first power loom was introduced. Before these improvements each family had to spin yarn for their own domestic use. It is said of the Roman Emperor, Augustus Cæsar, that he wore no garments but such as were made by his wife, sister, or daughter, and from his time to the latter part of last century scarcely any change had been made to relieve the housewife of this domestic toil. In the Book of Proverbs a sketch is given of a good housewife in the days of Solomon, from which we may learn the endless labour from which our own happier females have been relieved. In the passage to which I refer it is said, "her candle goeth not out by night, she layeth her hand to the spindle, and her hands hold the distaff."

That which has been done to improve the manufacture of cotton, has by slower degrees been done in woollens and in flax. I can remember seeing the cottagers in country villages carding and spinning wool by hand, spinning and weaving flax. There was a division of labour in the families, in so far as the wives and elder daughter spun the yarn, the younger children, boys or girls, wound the bobbins, and the father, who had, in the day time, outdoor work, wove what was prepared, in the evenings or early mornings.

Now that machinery is turning out manufactured articles cheaply and in great abundance the sewing machine has commenced its most useful career, and will soon reduce the cost and the toil of making garments; and will in no slight degree remove from the housewife this drudgery, and relieve females of every class from the tedious labour of stitching.

Besides the carding and spinning of woollens, they underwent the further process of what is termed dressing; and thousands of men were employed in razing the nap by hand labour, and in cutting the nap short by shears. Now, all this is done by machinery, and men and boys have only to watch the machines and to supply them with work.

The introduction of gas, which gives to our long winter evening at home the light and cheerfulness of day, belongs to this age. The first use of gas to the exclusion of lamps and candles was at the Cotton Mills of Messrs. Phillips and Lee, of Manchester, in 1805, and for the lighting of streets it was first used at Golden Lane, London in 1807. Its employment in houses has been of much more recent date. In shops and factories it has for many years superseded all other lights, and has enabled the spinner, weaver and other manufacturing labourers to carry on their work at night with the ease and success for which their several labours depend upon having a light equal to that of day.

When gas was first used, gas tar and gas water were regarded as great nuisances; but now dyes of most delicate and beautiful colors are extracted, as well as useful oils, from the tar, and ammonia from gas water.

How much comfort and personal safety the dwellers in London and other large towns receive from the use of gas, none can tell; but we know that a return to the old system of dim lamps would be considered a terrible grievance and a great calamity.

The establishment of water works is a further improvement, and a relief to the labours of domestics which is commonly enjoyed in most dwellings in large towns.

In addition to the multifarious improvements in fire places, cooking, and other utensils all tending to the general comfort within doors; how great has been the change for man's convenience without the house. First of all the steam boat has been wholly introduced since the commencement of this century. It is true, that so early as 1789 Mr. Symington made a trial passage on the Forth and Clyde canal, but it was not till 1802 that his experiment was repeated with success. In 1807 Fulton started a steam-boat on the Hudson, in America, and from that time forward steam-boats were sufficiently perfected for short sea voyages and river use. In 1838 the Great Western Steamer made its first trip from Bristol to New York in 18 days, and now the voyage is reduced to ten days. In this way the Atlantic has been bridged, and the distance between the old and new worlds shortened, from what it was, at the commencement of this century, when measured by time, to that which then commonly separated Liverpool from Ireland. By the power of steam India, which was distant at the begining of this century a nine to ten months' voyage, is now brought within a three weeks' travel and will shortly be placed within a few hours' communication by the power of the telegraph.

But great as the change has been on the sea, probably that which has taken place on land is the more remarkable.

There is something beyond expression deeply interesting in the considerations to which the railway gives rise.

By it families long separated are with ease reunited, and the presence of home is felt by the youth sent solitarily into the world to work his way in the busy hives of industry. And these ties, the great preservatives from vice, are kept renewed by the frequent interchange of notes, which the Post Office despatches with a certainty, a promptitude, and a cheapness which defies all comparison with any other age. What can be more interesting than to watch from some eminence the snorting steed, of iron sinews and joints of brass, rushing with resistless force and flying speed along his course, dragging behind him in many carriages the inhabitants of whole villages, with all their marketable goods, and carrying them with safety to markets, at a distance which their forefathers never reached, and delivering all in early morn with their rural products fresh for the town's inhabitants.

If the man of pleasure or of business seeks to travel, he, in a few hours, goes any distance he pleases, seated in an easy chair, and makes his journey without fatigue to himself or cruelty to animals.

In another branch of labour the steam engine is at work with equal energy and success at the forge, and in the most toilsome operations of man. About forty years ago there was a caricature, in Germany, of an English forgeman beating, with all his force, a large red hot piece of iron with a hammer of heaviest weight, and singing whilst at his toil, "Britons never, never, shall be slaves."

The foreigner could imagine no form of slavery equal to this. This slave of labour is now liberated; and the steam hammer does with ease that which the forgeman did a few years since, with surpassing toil; besides doing heavier works, such as it was impossible for man to attempt in any former age.

Then there is the telegraph, that wonderful invention for transmitting messages with lightning speed, the idea of which never entered into the conceptions or dreams of any of our forefathers. A Parsee and a Hindoo were one day conversing in my office, and the former was jeering the latter about his gods: which of them could ever send a message from Bombay to Calcutta in a day? Of course the argument was conclusive; none of his gods had ever done anything equal to this. The Hindoo was as is commonly termed "shut up." A large machine-making establishment is well worth seeing: there works of great nicety are performed by a mere agency of machinery. Self acting lathes, drills and planing machines do their work with a truth and an exactness, which the most skilled hands could not equal, without any one's attendance, excepting to take away and supply the work.

The photograph is also one of the wonders of this age. It has placed it within the power of every family to have the likeness of all its members taken with a fidelity which no artist, however skilful, could surpass, or even equal. In surgery an immense progress has been made towards the removal or alleviation of human suffering. By the aid of chloroform, amputation and other painful operations can be performed with scarcely any suffering to the patient. And even the pains of childbirth, the penalty denounced upon the commission of the first sin, can now be greatly mitigated if not altogether removed.

In every thing which concerns the comfort and well being of man, some change, and that a great one, is taking place to improve man's condition, to place within his reach more of the enjoyments of life, and to deliver his hands from the wearying fetters of toil.

At the present moment improvements in every branch of industry are marching forward with a noiseless though accelerated pace. The world's Exhibition affords abundant evidence that this is the case. The articles exhibited this year are in their perfectness and beauty, greatly in advance of those produced in 1851. Never had the manufacturer such opportunities before of acquiring a knowledge of the excellences of others, their competitors, and of their own superiority or inferiority, than they now have when the best goods and machines of all nations are placed side by side in the same building. The conception of this great and beneficial plan does eternal honor to the late Prince Consort. Its influence for good embraces the world and will be felt through all succeeding ages.

At the same time that manufactures are made so cheaply, and a demand for raw materials is created, requiring supplies from all lands, vast and manifold discoveries of gold are made in countries widely separated, but most opportunely in aid of the universal progress, enabling nations to interchange with greater freedom their several commodities, and thereby multiply social and domestic comforts in every land.

In conclusion, I would ask, how are all these concurring benefits to be accounted for? Benefits so numerous and so great that the "good old times" of our fathers are not worthy of a comparison with the days of this generation.

Are the men of our day to claim for themselves the creation of all these multiplied improvements? or are we to look to some higher source and trace the hand of God in all these benefits preparatory to some further great change which He is about to bring upon the earth?

When Moses was about to make the tabernacle in the wilderness, he was directed to select certain persons for the work, whom God had "filled with wisdom of heart to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer in blue and in purple, in scarlet, and fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work." *Ex.* 25. 35.

It may be humiliating to the intellectual pride of man, but it is nevertheless true, that he is as dependent as the bee and the other insects are for the wisdom with which they are guided to perfection. It has been proved by mathematical demonstration that the bee builds its cells in the *most* perfect manner. Had it used any other form it would have either lost strength, room, or wax. In the same way Noah, who probably had never seen a vessel in his life, was directed of God to build an ark, and he produced a vessel which for size has only just been equalled. According to the measures given it was equal to a ship of 21,400 tons, and the *Great Eastern* measures 22,300 Tons. Had it been for man's benefit the *Great Eastern*, or vessels equal to it, would have been made long ago. But whilst man's desires and passions were so perverted that he used as a wild beast his power to kill, to oppress, and to destroy, and would only have employed such vessels to carry armies to other lands for the sole purpose of plunder, and the subjugation of the inhabitants, God in His wisdom kept him in ignorance until man was prepared to use to better purposes the knowledge of inventions.

We may be thankful that the change has taken place in our day, and that in politics as in every thing else an ameliorating influence is felt, and manifested; so that instead of stealing men from other countries to labour in our colonies, we have been willing to pay 20 millions sterling to liberate the slaves our fathers had bound. If any one will examine into the labours of our statesmen for the past 30 years, they will find that their chief employment has been to undo the work which their forefathers had ignorantly done; to relax the ferocity of the laws; to cast down those walls of partition between sect and sect, which a narrow bigotry had built up; and to liberate trade from its fetters, and to open the closed doors to commerce; and by setting an example to all nations, invite them to enjoy the same freedom of interchange, and commerce with which ourselves are blessed.

No one can regard the signs of the times, manifested in the varied and almost universal improvements, which have taken place, and which are being continually carried on, without being convinced that we are standing upon the threshold of some great change which shall extinguish war, and destroy the evil of standing armies and of fleets ever preparing for battle. The earth is created for a higher destiny than to be an eternal slaughter house, and to have the fruits of man's peaceful labours spent and wasted in armaments and war. The spirit of wisdom which is guiding man by varied inventions to ameliorate his condition, will guide him also into the paths of peace, and render unnecessary the keeping in arms thousands and hundreds of thousands of men, whereby his earnings and the fruits of his peaceful inventions are wasted and destroyed.

This is not the place to enter upon the prospect which the prophecies open of the earth's future: suffice it to say that they are radiant with the joys of a blissful reign of universal peace, though gained through future fields of blood, not distant, in which our country comes out victorious and with almost universal dominion.

With the steam-boat, the railway and the telegraph at command, it is easier now for a single State or empire to govern the world, than it was for Rome, in the days of her greatness, without these to govern her widespread dominion.

The truly "Golden age" is not to be found, as the ancients imagined, in the past; but must be looked for in the future; and the closer we approach to it the better will man's condition become. The benefits already received are standing witnesses to testify that the brightest and happiest period of the world's existence is at hand; and as you observe the progress of further improvements, regard them as the shadows on the dial of time advancing nearer and nearer to the attainment of the more perfect glories of the Millennial day.

E. H.

Correspondence.

To the Editor of the Bombay Guardian.

SIR,—I quite agree with the opinion you express about the President and the dilemma the Radicals find themselves in; but I think you fail to see one ground of their opposition. The slaves were taken into account in fixing the basis of representation, but *not* as so many

persons; the basis was *three-fifths* of the slave population to count in representation. The effect of emancipation is to destroy this difference, and the colored population of the South, whether voters or not, are *all* counted, as the basis of representation in the House of Representatives. The effect is, at once, to add several members to the representation of those States. And the effort of men in Congress of late, the Blaine amendment to the constitution and the like, has all been in that direction, that the South shall not have her representation so much enlarged unless they will grant the suffrage to the people who are reckoned in in making up the number of members to which each State is entitled.

I think the President is *right;* but I think also he is too passionate. He talks too much. His speech on the 22nd February is painful to read. But he was hounded on by the extreme Radicals, Stevens and Sumner. It is a great shame to the Union party that they will allow Stevens to be their leader in the House.

I am looking to see matters calm down a little. Our papers say nothing of the retirement of Staunton from the Cabinet and I am inclined to think it a mere rumor. So long as the President keeps his Cabinet, we may feel pretty sure he will not go very far wrong. But it is certain he is doing a great deal to disturb good people at the North. Meantime our papers are will filled with *revival* news.

Yours, &c.,
H.

ON BIBLIOLATRY OR CARELESS EXPRESSIONS IN RELIGIOUS PERIODICALS.

To the Editor of the Bombay Guardian.

SIR,—As your paper is opposed, I believe, to error and upholds truth, permit me to make a remark on a stanza which appears in the number for March 1866, of "The Christian Sentinel or Soldier's Magazine," published by the "Army Scripture Readers' Society." The stanza is the last of several and stands thus:—

"And when I on death's border stand, Psalm xxii. 4
Awaiting the Divine command, Job xiv. 14
My passport to that happy land 1 John ii. 25
Shall be my precious Bible. 1 Cor. xv. 55, 57."

I have carefully weighed each of the references as given, and need hardly say that they contain nothing to support the view that the Bible is to be the Christian Soldier's "passport to heaven." But I presume you and I believe that it informs us of that "*full, perfect and sufficient sacrifice, oblation and satisfaction*" for guilty man, the "*true and lively faith*" in which, "sealed" by the "earnest" of the Holy Spirit, is that alone which purifies the heart and perfects that holiness without which no man can "see the Lord." As the verse stands I take it to be parallel with those expressions used by some pious Romanists, who choose to view the doctrine of the Saviour's incarnation and all its resulting blessings as implied in a belief in "the Blessed Virgin." This we call *Mariolatry*, the other looks very like *Bibliolatry*, and though I believe the creed in both cases is something different from the verbal meaning of the actual expressions used, I yet believe that these in their literal interpretation both alike contain "erroneous and strange doctrine contrary to God's word," and such as "ought to be abhorred of all faithful people." I do not think that the writer of the verse in question really believes that his "precious Bible" is to be his "passport" to heaven; and I know that many pious persons do not believe that the work of the Blessed Virgin is to procure salvation for them, though they express themselves as if this was to be the case. I have often noticed similar lax expressions in some or other of the periodicals; and as they supply the chief reading of a religious kind to some persons, I think the writers cannot be too careful on this head. With regard to the above verse I asked a lad who had the book whether he believed it? He at first said "yes!" But after a little consideration "no, not exactly." He was evidently confused.

I am, Sir, very faithfully yours,
M. N. R.

Epitome of News.

SATURDAY,—APRIL 14, 1866.

—*Englishman*:—"The Government of Bombay have strongly represented to that of India, the meritorious manner in which Colonel Pelly acted under the difficult and perilous circumstances connected with the murder of the Sultan of Muscat, by which he not only secured the fullest protection of British subjects, but saved the life of Syud Toorkee, the brother of the late Sultan. The complicity, if not the active participation, of Salem in the murder of his father, is beyond doubt, and the Government of Bombay justly deprecate his recognition by the British Government as a friendly sovereign, and consider, with Colonel Pelly, that we should withdraw from all connexion with the affairs of Muscat, beyond what is absolutely necessary for the protection of our own subjects for the time being, giving them notice that for the future if they choose to reside in Muscat territories, they must do so at their own risk."

—*Times of India*:—"We regret to learn that a fatal collision took place on the B. B. & C. I. Railway on Thursday night, between Milla Doonga and Bassein. It appears that a goods train which was coming towards Bombay was run into about 8 o'clock by a light engine returning from a quarry to the Bassein station, and that the guard of the goods train, who was an Indo-European, and the oilman, who was a native, both of whom were in the rear brake-van, were killed upon the spot."

—*Bombay Gazette*:—"Since the *Octavia* has been in quarantine off Butchers' Island, we are assured that many buggalows have entered the harbour having small-pox on board, and that the sufferers have come on shore and mingled freely with the people. Four days ago a dead body, where death occurred from what is called confluent small-pox, was brought on shore in Mody Bay, and was exposed all day in the sun in the vicinity of the labourers employed on the reclamation. Disgust and horror enough, this; but these are as nothing to the positive danger that probably resulted to many unfortunates."

MONDAY,—APRIL 16.

Lahore Chronicle:—"The Russian Army has advanced from Tashkand to Jazaq on the road between Tashkand and Samarkand, and about 40 miles from the latter place.

Some fighting took place between the Russians and Bokharians at Chol Mirza ferry.

The Russian Envoy at Bokhara has been seized, put in irons, and sent off to Samarkand.

The Amir of Bokhara has advanced from Samarkand towards Jazaq.

The Chiefs and people of Bokhara and its neighbourhood, and from beyond the river Amur, are assembling in vast numbers at Samarkand to join in a religious war against the Russians."

The above is from Bokhara February 22nd. We have much later news from the Andes.

—Back Bay shares are down to Rs. 1,000 premium. A year ago, Rs. 50,000.

—The *Bombay Gazette* does not think polygamy a question of right and wrong, but of expediency and inexpediency.

TUESDAY,—APRIL 17.

—*Madras Observer*: Home correspondence:—"Matters seem rapidly coming to a crisis with the extreme Romanizing section in the Church of England. You will observe the sharp rebuke administered by Cardinal Patrizi to the motley group of Deans, Canons, Parish Priests, (numbering, their own organ asserts, 198 altogether) who humbled themselves as abject supplicants for *re-union* with fallen and idolatrous Rome! Now *some* of these misguided petitioners must have been perfectly aware of what is the present and distinctive character of Romish worship. 'Rome,' (says Dean Alford, when writing from that city) 'IS ESSENTIALLY A PAGAN CITY. The 'Son of God has, as a matter of fact, CEASED to 'be an object of their adoration. The Eternal 'Father is found in their pictures as an old man. 'The Divine Saviour as a little child, and both 'are subservient to the glorification of a great 'Goddess—the Madonna! The Jewish Church 'had fallen far in the time of our Lord's ministry on earth, but the Romish Church has fallen 'further now.' Nor was this mere assertion on the Dean of Canterbury's part. For in his famous letter No. IV., dated Rome, June 1864, he fully substantiates his charges, and *he* is neither a *wicked* evangelical or a fanatical Orangeman!

"But as the *end* draws near, we must expect to see every day a countermarching going on, in the two great (outward) camps of Truth and Error. Educated English gentlemen and romantic young ladies, closing their eyes to the light which God providentially has, in a land like England, placed before them *from their very infancy*, have rushed into the grossest darkness of Papal superstition. On the other hand we see, both in Italy and Ireland, men and women brought up in all the darkness of Popery, throwing off all their chains, and boldly embracing the truth."

—A correspondent of the *New York Times* writes from the South:—"In Vicksburg there is a great change from a year ago. I was in the city last February, and saw a multiplicity of disloyal manifestations right in the face and eyes of thousands of federal officers and soldiers. But the war was going on, and I did not look upon such conduct as strange. Now, that the war has ceased to exist, I discern here a general good feeling, especially among the male classes, and an absence of disloyalty which is perfectly electrifying. From the moment the war ended, up to the present time, there has been no real ill feeling for or opposition to the Government. The people generally acknowledge that they were handsomely and fairly beaten; and 'though I am sorry we did not succeed,' they will say, 'I am determined to be loyal to the Government.' Wherever I go, I endeavor to get into conversation with all classes of the people, including Confederate officers and soldiers, original secessionists, and straight-out Union men, and find out the real state of their feeling. And I also take particular pains to call upon all the Federal officers and get their opinions respecting the tenor of the feeling of the people as they see it or interpret it. And I find, with but very few exceptions, that the latter class join in saying that the people here, and all over the South, have accepted the decree of things with unparalleled cordiality, and with a freedom from all hostility beyond their most sanguine anticipations."

—Mr. A. A. Roberts, Punjaub, in a Memorandum that is exciting attention, "states that while in the smallest suits, affecting the interest of the poorest of our fellow-subjects, the percentage of costs to claims is as high as 44 per cent., and in extreme cases even 100 per cent., the suits of highest value, which are much better able to bear taxation, pay only a trifling percentage, being as low as 0·04 per cent. in a suit for 50 lacs."

He proposes a juster graduation, by which the stamp revenue will be increased to the extent of a crore of rupees.

—*Times of India*; Calcutta:—"There seems to be a revival of the 'famine' rumours just now; and one sees abundant confirmation of them in the gangs of emaciated beings who enter the city in search of employment or food. I have seen several gangs lately of walking skeletons; literally nothing but skin and bone. Unclothed alike with flesh or cotton, the poor wretches appear as if anything in the shape of food would

be acceptable. I am no advocate for the system of semi-slavery that exists under the name of coolie emigration or transport. But really, if these poor people can only be fed by tea-planting or other means, it would seem to be a merciful provision, in their circumstances. There is much talk of distress in Calcutta, nay even destitution of a horrible nature. It is so bad that there is some talk of a Poor Law after the English model, to deal with a species of wretchedness for which private benevolence seems utterly inadequate."

How far has the increased cultivation of cotton, contributed to this?

—Memorial of the inhabitants of Krishnagur:—"The monkeys are considered as sacred to Rama, one of our incarnate gods. The Hindoos of all ages have considered the destruction of these animals not only as impious and irreligious, but an act sufficient to draw down on their heads the wrath of the gods, and consequently overwhelming calamities. When, therefore, an order for their extirpation is issued, it is a direct assault upon their religious feelings and creed, and an unwarranted interference with their religion."

WEDNESDAY,—April 18.

—*Times of India;* Rome:—"Recruits for the Pope's own forces are continually arriving from abroad. They may be seen roaming in bands through the streets of Rome, for the most part an ill-favoured, ragged, unkempt crew. The Romans regard them with undisguised aversion, and make open sport of them. The French troops hold aloof from them in sovereign contempt, while the regular Papal soldiers are at no pains to conceal the hatred and detesation with which the new comers inspire them. When the French take their leave it will be very difficult to prevent a sanguinary collision not only between the Roman people and the mercenaries but between the latter and the regular garrison. This, in all probability, will be the beginning of the revolution—if there is one."

—The steam fire engine presented to the municipality by the Hon. Rustomjee Jijibhoy, is thus described:—"It may be drawn by one or a pair of horses. Although apparently heavy, it can be drawn by a single horse with ease, owing to the size of the wheels, and from the entire machinery being nicely balanced on the most approved principles of railway springs. The suction pipe is larger than usual, being six inches in diameter, which will take in a sufficient quantity of of water to eject it at four different pipes; and as steam will be the power used, it is calculated that the four streams ejected will be of sufficient force to extinguish any moderate conflagration."

—Dr. Day's trout ova have been attacked by a minute leech and destroyed.

—Postage from Bombay to Hongkong has been reduced to 4 annas the ½ ounce.

—*Bombay Gazette*:—Calcutta:—"Of course you have read Mr. Maine's splendid speech on the Native Converts' Divorce Bill, and of course you can imagine the chagrin with which intolerant Bengal looks upon this triumph. A comparsion of the present Bill with the original one will show your readers that,—thanks to the interference of the British Indian Association,—the condition of the repudiating wife is infinitely worse than it would have been, if the original enactment had been passed. Then she would have been entitled to alimony, and to a 'first wife's share' in the estate of her husband on his demise. Now she gets nothing, because as a divorcee she can claim nothing. The Association fought hard to secure but one interrogation for the wife, instead of half a dozen, as the original bill proposed. The reason is obvious. As the repudiating wife became daily more and more oenscious that the condition of widowhood to which her separation from her husband condemned her was indeed a bitter one, while there was a smaller and smaller chance of the promises of her relatives being fulfilled which where held out to her by her relatives if she steadily refused to join her husband, her opposition to the remonstrances of the magistrate and the entreaties of her husband would be fainter and fainter, till at last, conjugal affection would carry the day, and she would leave her father and mother and cleave unto her husband. The Association has failed, and we are glad that Bengallee inhumanity has received a serve backhander from Mr. Maine. There are to be three interrogations, first by a commission, next by the husband in the presence of others, and lastly by the judge. The interval between them will be long enough to give the poor girl a few opportunities for judging whether she will take her honoured place in her husband's house, with her little infants, and live a life of peace and happiness, or make shipwreck of her whole future by listening to the wretched falsehoods of those about her, who will pet and fondle her while the struggle lasts, and whistle her down the winds when it is over."

THURSDAY,—April 19.

—English telegrams of the 13th report Fair Dhollera down to 13d.

—The *Our Paper*:—"Latest accounts from Muscat inform us that Syud Toorkee, the ex-King of Saharee and brother of the murdered Imaum, has been obliged to leave Muscat for Bombay under pressure put on him by his nephew Syud Selim. Syud Toorkee has, we are told, gone to Bombay accompanied by Ahmed bin Mahomed Ali, prime minister of the late Imaum. Syud Selim expects a visit from Syud Medjid, the Sultan of Zanzibar, and does not seem to relish much the idea of the approaching meeting, being led to believe that the Sultan has more than courtesy in contemplation."

—*Deccan Herald*:—"We regret very much to learn that a sad occurrence has taken place in the 3rd Dragoon Guards at Ahmednuggur. On Friday last, the 13th inst., shortly after 2 o'clock P. M., a man of the D. Troop, named James Humphries, was shot by another man of the same troop, named Quick, commonly called 'the Doctor' amongst his comrades. Quick went up to the cot on which poor Humphries was lying after having eaten his dinner, and deliberately fired two shots into him from a revolver, the second shot taking effect in his head, and killing him on the spot. It appears that Humphries was a non-commissioned officer some two years ago, when he had occasion to bring Quick before his commanding officer, who punished him for some fault. Quick seems never to have forgotten this, as he remarked when being taken to the guard-room that he had revenged himself for what had occurred two years ago. The murder was a most cowardly one, for Humphries was asleep when Quick shot him as above described. A man of the name of Jackes was very nearly losing his life in making the murderer a prisoner, as the latter was armed with a revolver, having still four charges of ball cartridge unexploded. Quick attempted to shoot his captor, but failed in his murderous intention."

—The bill to limit the liability of offspring for the debts of ancestors, was yesterday passed by our Legislative Council.

—The Annual Meeting of the Byculla Schools took place on Tuesday. His Excellency the Governor presided. The report was highly satisfactory.

—*Friend of India*:—"It is uncertain whether the assassination of our ally Sultan Thoweynee and the revolution all along the Ooman coast, is due to the Wahabee King at Riad or not. Some accounts represent the Wahabees of the Gulf as by no means unfriendly. But two things are clear—we cannot recognise the parricide Sultan, and we must give speedy compensation to the chief we have unwittingly outraged. For the rest there is but one policy at once just and dignified. Under treaties of the Sultans of Oman thousands of our subjects have been left to dwell in Muscat where for half a century their lives and property have been as safe as in Bombay. Suddenly a usurper seizes the power, and so acts as to drive all our subjects from the Gulf and arrest all trade. It is clear that we must seize an island suited to receive the traders who are thus suddenly wronged—a place which we may make a free entrepot like Singapore. Whether we should recognise the legitimate party attached to Syud Thoorkee, the brother and heir of the murdered Sultan, now in durance, and act in concert with them, or ignore both parties and hold an island as an equitable compensation for our losses and an atonement to civilisation and commerce for the Wahabee out-rages will depend on facts not before the public."

FRIDAY,—April 20.

—From January 1st to March 22nd, 353,596 bales of Cotton were received at Liverpool from the United States. India may draw in her horns.

—Deaths last week, 470. By small-pox 75.

—The B. and B. S. Co.'s Steamer *Bhima* arrived yesterday from Suez, bringing English papers of March 26th. Heads of Intelligence:—

Notice has been given of amendments on the Reform Bill, to the effect that a bill for the re-distribution of seats should be brought in, and that it is inexpedient to legislate unless the whole subject of the representation can be taken up. Government has announced its intention of preparing a measure for the re-distribution of seats. An amendment moved by Lord Grosvenor has been accepted by the Government as a vote of want of confidence.

Earl Russell has convened a meeting of his supporters for the 10th of April.

The election of Mazzini for Messina has been annulled by a vote of the Italian Parliament, 191 against and 107 for the election.

The 20th of March was observed as a day of humiliation in the diocese of London, with reference to the cattle plague.

The second reading of the Oxford Tests Abolition Bill has been carried in the House of Commons by a majority of 217 against 103.

The University of London has resolved on petitioning Parliament for the right of being represented by two members.

Further accounts seem to confirm the rumour that the Fenians in America have resolved on the invasion of Canada.

A battle without result has been fought between the troops of Brazil and Paraguay.

The Conference on the Danubian Principalities continues its sittings in Paris.

The French Corps Legislatif have carried the Address by a large majority, and rejected a motion for having the press dealt with by the ordinary courts instead of the government.

The muster of volunteers at the approaching review at Brighton is estimated at upwards of 22,000.

The ex-Queen of the French died on March 24.

The Bishop of London is seriously ill.

The ex-Confederate cruiser *Shenandoah* has been sold by auction at Liverpool for £15,750.

A bill has been introduced in the Pennsylvania House of Representatives requiring 7,000 dols. to be paid by any railroad company to the widow or minor child of any person killed on a railroad in that State.

A bill has been adopted by the Belgian Chamber of Deputies for enlarging the representation in both Houses.

—The *Avenir National*:—"In Vienna everyone now believes that a war is near at hand. The greatest activity prevails in the various arsenals; the quartermaster-general has received instructions to prepare ambulances for a campaign, and the Northern Railway directors have been instructed to prepare for the conveyance of troops. What is still more significant is that Austria has sent a circular note to the great non-German Powers throwing from her own shoulders the responsibility of a war with Prussia on the question of the Duchies. Prussia, on the other hand, shows no disposition to hold back.

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The influence of Herr von Bismarck, which seemed to be declining, is stronger than ever, and the Prince of Prussia, who hitherto manifested opposition to the policy of the Prime Minister, has in a conspicuous manner drawn closer to him."

—Three gentlemen have killed twelve tigers in the Nagpore district.

—*Bombay Gazette* :—"A correspondent informs us that about one-fifth of the town of Dhollerah was burnt down on Saturday night last, and that at the time when he wrote the cotton bazaar was in complete ruins. The damage is estimated at fifteen lacs of rupees. Nothing could be saved, as the fire raged chiefly amongst the shops and warehouses."

TELEGRAPHIC NEWS.

—*London, April 10th.*—There is the announcement of the approaching marriage of the Princess Mary of Cambridge and the Prince of Teckeldest, eldest son of the Grand Duke of Wurtemberg.

April 11th.—Earl Russell has met the Liberal members of Parliament to discuss the prospects of the Reform Bill. The Ministerial majority upon the second reading of the Bill it is expected will be about twenty. Earl Russell has stated that he considers it probable that a measure for the re-distribution of seats will be passed this session.

April 12th.—The Crown Princess of Prussia has given birth to a daughter at Potsdam.

The Prussian Government, in reply to a demand from Austria, decisively refuses to withdraw its order for the mobilization of troops.

New York, March 31st.—The House of Representatives has refused permission for a bill to be introduced, proposing to levy an export duty on Cotton.

An order has been issued in Canada for the disbanding of the Volunteers.

Miscellany.

—Population of London, 3,025,936 ; Manchester and Suburbs, 668,001 ; Liverpool 479,806 ; Birmingham 330,004 ; Leeds 225,577 ; Bristol, 162,508. Bombay is the second city of the British Empire.

—There is to be a great race of 800 miles in America between two steamers to determine the comparative merits of two theories regarding cylinders and boilers.

—Ice-boats, on sledges, sloop-rigged, are used on the frozen American rivers, and sometimes attain a speed of a mile a minute.

—It is said that the Mormons propose migrating *en masse* from Utah to two of the Sandwich Islands.

—A French publisher has offered Victor Hugo £20,000 for a new novel.

—Mr. Hemans, son of the poetess, has left the communion of the Church of Rome.

—1,100 masked balls took place on a single night in Paris lately. The ladies now wear boots with heels of gold.

—A writer in an American paper states that there is always a large amount of ozone in telegraph offices, and a corresponding immunity from cholera.

REPORT OF THE INDIAN MISSION OF THE METHODIST EPISCOPAL CHURCH, U. S. A.

BUDAON STATION:—*Baptisms.*—Three adults were baptized during the past year. Two of these were low caste men, much above the ordinary grade of their class, having acquired a good elementary education. They had been enquirers for more than two years, and when they presented themselves for baptism, were found to be well acquainted with Bible truth and the plan of salvation. The third and most interesting case is that of an old Brahmin, above sixty years of age. The greater part of his life has been spent in rigid and most remarkable austerity. He was born in Chainpoor, near Benares, where he remained until ten years of age. Thus early his mind became occupied with the teachings of Hindúism regarding the virtue and importance of pilgrimages and general asceticism. Even at that age he undertook a journey to Jagganáth, having left his friends by stealth; he was followed and brought back, and did not accomplish his intended pligrimage. From the age of fifteen to twenty-four he was a sepoy in Government service, all the time keeping up peculiar habits of austerity. At the latter age he gave up all worldly employment, and went to the banks of the Ganges near Futtehgurh, with a view to seeking a place for seclusion from the world near the holy river. From that place he passed along the bank of the river up nearly to Anoopshahr, a distance of about 200 miles, where he made himself a little shelter on an island in the river, deeming it a good place for his purpose. Here he remained for *nearly forty years*. A great part of this time he remained motionless as far as he could possibly. He says that his earnest and only desire was to find God, and obtain release from sin, and that he confidently expected he would accomplish his desire. A native Christian policeman visited him and told him of the Saviour of men and of the plan of salvation. The old man's heart became affected at the story, and he replied, "This is just what my soul has been craving and longing for these many years." He left his place and came to Budaon, where he learned to read, and became soundly changed in heart and life as far as human eye can see. He is devoted in his worship of God and in love for the saviour, and makes himself useful in village work.

GONDAH STATION:—*Bazar preaching.*—The Gospel of Christ has been preached in the city on an average three times a week during the past year. We have met with some encouragement, both from the respectful and attentive bearing of the people, and from the number of inquirers who came to learn more of this wonderful ávatár who gave his life a ransom for sinners. One man, a Mussalman faqír, listened one day in the bazar to a comparison of Muhammad with Jesus Christ. He became very angry for a time, but the truth he heard was "as a nail fastened in a sure place;" it was present with him night and day, and he could find no rest. Again he was led to hear our preaching, and the words "Christ came into the world to save sinners," touched his heart. Muhammad came to "kill and destroy," but Christ came to give "life," "to seek and to save that which was lost." This, said he, is the Saviour I want. He has been an inquirer now some six months, and has given such satisfaction that we propose to baptize him very soon. It is very hard to get a Muhammadan or Hindoo faqír, after the life he generally leads, to do work of any kind, but this man is now quite willing to work, and is employed as a Barqandáz in the Gondah jail.

Melas.—We were able to visit only one melà, that held at Manú Ráma, towards Balrámpore. It lasted two days, during which time we preached six times at different points, to large crowds of people. After each preaching, numbers followed us to our tents, where seated before us under the shade of a tree at noon, or in the beautiful mellow moonlight, we again directed them to the "Lamb of God that taketh away the sins of the world." A Hindoo faqír, after the last sermon we preached at this melá, came and said that he was convinced from what he had heard, that Jesus was the only Saviour of men, and that he wished to hear more. We brought him back with us to Gondah, where he remained for a fortnight, reading the New Testament in Hindee every day, attending our religious services, and receiving special instruction. During this time he committed to memory the Lord's prayer, and the ten commandments in Hindee. He washed the *tillak* from his forehead, and took the *málá* from his neck, for, he said, he had done with these things now. The only thing he still kept was his *janeo*, as he had to go back to his village, to his wife and family, and if they saw him without it they would greatly persecute him. But, when he would again come he said we should see him without even this. He took a copy of the New Testament, and other books suited to his state, back with him to his village, and promised to tell others of this Saviour, Christ Jesus. This is another soul I hope soon to be gathered into Christ's fold.

JAMAICA.

The *Daily News* publishes a letter from the Rev. Robert Gordon, who describes himself as "a negro of pure blood, a priest of the United Church of England and Ireland of nearly eight years' standing, and the head master of Wolmer's Grammar School, Kingston, the largest and oldest educational institution in the West Indies." He professes, on his own part, the utmost loyalty to the British throne and institutions. The negroes in St. Thomas's East "who forgot what was due to themselves and to the laws of their country, and did what none of their best friends could justify, had (he says) their local wrongs and grievances. The stream of justice has been too often polluted. Extremely severe sentences had been too frequently meted out for the most trivial offences. The labourer could not always calculate on receiving the monetary fruits of his labour." He proceeds to make a *seriatim* reply to the assertions contained in the letter which the Rev. John Radcliffe, Scotch clergyman, sent to the *Times* shortly after the out-break. In the course of these answers, Mr. Gordon cites testimony that "the riot was not premeditated," and on the evidence of one of the sufferers who was present and wounded but escaped, that some of the atrocities which have been so unsparingly charged on the negroes, were not really perpetrated. Mr. Herschel's tongue was not cut out. The Baron Ketterholdt's fingers were cut off, but, beyond this, his body was not mutilated. The statement about the rioters having "drunk rum mixed with gunpowder and the brains of the victims" is "wickedly false." While by the rioters there were not more than eighteen killed, including the volunteers, "at least 3,000, including infants, children, and others, who could not possibly have had anything to do with the riot, were sacrificed on the altar of the white man's rigid vengeance." So far from the people having "proceeded in desperate crowds to the estates around, murdering the proprietors or representatives there," Mr. Gordon says, "Mr. Hire, of Amity Hall, was the only representative killed. The people conceived that he was one of their oppressors, and they told him so." Other points in the accusations are similarly dealt with by this correspondent.

DOMESTIC OCCURRENCES.

DEATHS.

BENNETT—March 5th, at Wandsworth, near London, Henry John, the beloved son of Captain Bennett, Bombay Army, aged 11 years and 6 months.

HOBART—March 12th, at the house of his grandfather, Norton, near Chippenham, Wilts, John William, son of the Hon. G. A. Hobart, Bombay Civil Service, aged 3 years.

M'CLELLAND—April 6th, at Kensington Gardens Square, Bayswater, James M'Clelland, Jun., of Glasgow.

DAVIES—April 12th, at Warley Lodge, Kotree, Scinde, Mary Williams, the infant daughter of Evan Davies, Esq.

COLLINS—April 17th, at Byculla, William Collins, late clerk, Elphinstone Land and Press Company.

Advertisement.

A YOUNG MAN of Christian principles can be accomodated as boarder in a quiet family in Poona. The Bungalow is large and well situated. Apply to Rev. G. Bowen, Tract and Book Depository. Bombay, 5th April 1866.

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ASIATIC SOCIETY